

Al-Ḥikam Al-Ṭayyibiyya

Famous as

The All-Merciful Breath in the Human Form



The author:
The Gnostic Shaykh Ahmad al-Ṭayyib Ibn al-Bashīr

Translated by:
Abdulgalil Abd Allāh Salih



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سلسلة مطبوعات الطريقة السماوية

أم عيدان الشيخ السماوي الشیخ البکری

من كتاب الحكم الطيبة:

المعروف بـ:

النفس الرحماني في الطور الإنساني

المؤلف: القطب الشيخ أحمد الطيب بن البشير

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The Translator's Introduction

This is the first translation of the book of aphorisms by the renowned Sudanese Sammāni *Šūfī* scholar and revivalist Shaykh Aḥmad al-Ṭayyib b. al-Bashīr [1742-1824], identified as: *The All-Merciful Breath in the Human Form*. Shaykh Aḥmad al-Ṭayyib al-Bashīr is the founder of the Sammāniyya *Šūfī* order in Sudan and Egypt.

Aḥmad al-Ṭayyib al-Bashīr represented the intellectual peak of Sudanese *Šūfīsm*. He not only broke the isolation characterizing the Shaikh's world by forging close links with the great centers of Mecca and Medina, and Cairo. But he also authored numerous works that revealed a great philosophical depth. Besides showing the influence of Abu-Hamid al-Ghazali (d.505/1111), he notably showed the influence of the theory of Muhy al-Din b.'Arab (d.638/1240), of the 'Unity of Being' (*Wahdat al-wujūd*) and other influence coming from

the mystical philosophies of al-Husain b. Mansur al-ḥāllaj (d.309/922), Shaihab al-Din al-Suhrawardi (d.587/1191), Abd al-Karim al-Jili (d.ca.832/1428)¹.

According to some historians, researchers, and al-Tayyib ‘s contemporaries, the most noteworthy aspects of the renewal of Shaykh Ahmād al-Tayyib al-Bashīr and its sources are his notable authoring book, which has been referred to as the “book of aphorisms *Kitāb al-Hikam*,” which has been described as the cornerstone of his thought works.

One of the Shaykh’s contemporaries, Ahmād wad Isa, an esteemed scholar from Sudan, has written and shared his opinion on the intended book after reading the first aphorism, which states: “The first spiritual states in the people path of Allāh [Ṣūfīs] are repentance toward Allāh, dedication to His obedience through the fear of Allāh , patience on the Will of Allāh , and renunciation of everything other than Allāh “, He praised the author in when he wrote to him, said: “What a great Shaykh and Gnostic *Imām*, for previously thinking that asceticism is the end of the spiritual states [*maqāmāt*], while he added commenting on the entire authoring book, said: “[جَمِيعُ فَلَّوْعَى] and hoarded, ”².

Abd al-Qadir Mahmud said of *al-Hikam al-Tayyibiyya*

1- Mohammad. A. Mahmud. Quest for Divinity. A critical Examination of the Thought of Mahmud. M. Taha, Syracuse University Press. 2007. P. 2.

-2Qammar al-Dawla Zain al-Abdin. Ahmad al-Tayyib al-Bashīr , *Arahu al-Kalamiyya wa Hikamuhi al-Irfaniyya*. Unpublished PhD thesis

in his well-known work “*al-Fikr al-Şūfi fi Asudan*”: the book of aphorisms to Shaykh Ahmad al-Tayyib al-Bashîr was composed in the tradition of the great Şūfi Ibn Atā’ Allāh al-Sakandri, with a difference in performance, style, and direction. The most notable thing about the aphorisms of al-Tayyib is that they constructed a link between al-Ghazali and Ibn Arabi, whereas those of Ibn Atā’ Allāh are Ghazaliyyan³.

The Sudanese noted historian Muhammad Sa’id al-Qaddal (d.2008) about the book has writeen: “Shaykh Ahmad al-Tayyib was the only *Şūfi* to write on the philosophy of *taṣawwuf*, despite the fact that quotations predominate in his writings to the point where it appears as if it is *mukhtarat*⁴«

And about the book wrote Shaykh A’sim Ibrahim al-Shazali al-Dirqawi [1954-], the follows: The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion.” And from this science that the scholars have inherited comes the science *Jawami’-al-Kalim*, the words of which are brief but comprehensive in meaning, of what it contains of *Shari'a* , *tariqa* , and *haqiqa*, that is, of what include of *fiqh*, *sulūk* , and *Ihsān*, in confirmation of the prophet’s (pbuh) saying: “ I have been given *Jawami’-al-Kalim*”, and his saying [pbuh]: “*Whoever practices sincerity for*

Omdurman Islamic University, 2003, p-197.

3 Abd al-Qadir Mahmud. *Al-Fikr al-Şūfi fi Asudan*.

4 See Mohammad Sa’id al-Qaddal-Imam al-Mahdi *Luha li THair Sudani, Adar al-Sudaniyya lil Kotob*, Khartoum, , 1992, p: 30.

Allāh for forty mornings, the springs of wisdom would spring forth from *his heart* to *his tongue*. And among those sincere scholars who attest to the meaning of the *hadīth* is the Gnostic Shaykh Aḥmad al-Tayyib al-Bashīr, who has promoted sixty aphorisms from his heart, which are strikingly similar to those of Shaykh Aḥmad b. Atā’illāh al-Sakandari. Eight other divine supplications also resemble those of Ibn Atā’illāh⁵.

The Shaykh’s exposition of the book is extremely original, heavily introducing Sunni and philosophical terms and ideas. Sunni and philosophical *Sūfī* subjects, as well as Islamic sciences, were covered in the book. As a result, a range of subjects, including those related to *Shari’ā*, *tariqa*, and *haqīqa*, were discussed in a straightforward and highly enlightening manner, demonstrating Shaykh Aḥmad al-Tayyib al-Bashīr as a knowledgeable scholar and Gnostic, and portraying him as a person with extensive understanding of the Islamic heritage textual tradition, particularly in its *Sūfī* demission.

The book was written more than 200 years ago and has been published in full three different editions. The first edition was handled by Shaykh al-Sammāni, Shaykh al-Bashīr (1850–1967), and this translated edition will be published by the author’s grandson Shaykh al-Sammāni Shaykh Al-Bakri Shaykh al-Sammāni (born 1954-).

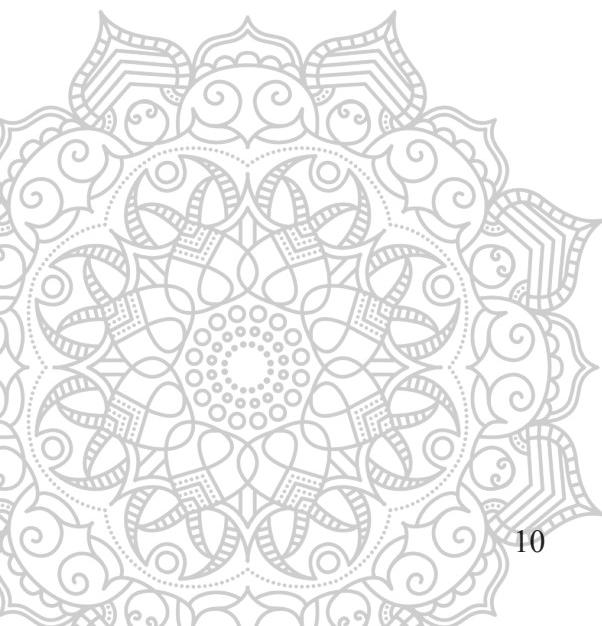
⁵ A’saim Ibrahim al-Kailai al-Shadhāli al-Driqawi. The book of Aphorisms: The All-Merciful Breath in the Human Form *And its interpretation identified as*, The Unique Jewel on the Science of the Unity & Oneness. *Dar al-Kutub al-ilmiyya*, Beirut, 2014, p.4.

The *All-Merciful Breath in the Human Form*, which comprises 275 pages and includes the author's commentary and explanations under the heading "*The Unique Jewel on the Science of the Unity & Oneness*," will be released soon.

Dr. Abdulgalil. A. Salih

Al-Baha-al-Aqiq- KSA

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The author's biography

Aḥmad al-Ṭayyib b. al-Bashīr, who was born in 1155/1742-3. He is known as one of the most prolific *Ṣūfī* revivalist, in the history of Islām in Sudan. His biography informs that ‘He is Aḥmad al-Ṭayyib b. *Mawlāi* al-Bashīr b. Mālik, b. *al-uṣṭaz* Muhammad Surūr, the Abbasi, the Sammani in his *ṭarīqa*, and Mālikī in *madhab*’. Master Aḥmad al-Ṭayyib was born at Umm Marrih, north of Omdurman in (1155-1742/3 -1239-1824 AH)⁶.

Shaykh Aḥmad al-Ṭayyib is ‘A *Ṣūfī* who introduced the Sammāniyya into the Sudan. He memorized the Quran and studied some of the religious sciences under many *Shuykh* before travelling to *Hijaz*.

When he was sixteen or eighteen that is in 1758 or 1760 Aḥmad travelled to the *Hijaz*. While in Mecca Aḥmad al-Ṭayyib, was also initiated by Ibrāhim b. Muhammad Ābd al-Salam al-Makki al-Shafi, a student of Muṣṭafā Kamālal-Dīn al-Bakrī, into the Khāl watiyya, and by Ābd al-Rahman al-Aydarus, into the Naqshbandiyya. Aḥmad was said to have

6 Abd al-Mahmud Nūr al-Dā’im. *Al-Kuus al-Mutara fi Manqib al-Sada'a al-Arba*, 2008, p.109.

seen in a vision, that his real master was Muhammad b. Abd al-Karim al-Sammān in Medina. He thus, moved and studied under him for several years, during which he was initiated by his teacher, into a number of *tariqas*, among them the Qādiriyya, Khālwtiyya, and Naqshbandiyya. After receiving his diploma (*ijāza*), Ahmād al-Tayyib was ordered by his master, to return to the Sudan, to initiate followers and “to make manifest the signs of the religion”, *izhar maalim al-din*⁷.

Ahmād al-Tayyib wrote prolifically; in fact, a voluminous and unprecedented producer of writings was diagnostics of his generation, though he stood out of clearly from the rest in this regard. The bulk of his works treated mystical themes⁸.

He is supposed to have authored over thirty works and treatises. The following is a list of the important works that still exist today, and can be traced back to him with credibility. A numbers of books, tackled the areas of prayers upon the prophet, *tawhid*, *ahzabs*, and supplications.

1-*Hizb al-aman min Saṭā’ wat al-zaman*. for a comm. see ‘Abd al-Mahmud b. Nur al-Daim, *Minhat al-Rahman*.

Publ. Omdurman: Ahmād al-Badawi al-Samā‘ni,

7 Ibid

8 Neil McHugh. Holymen of the Blue Nile: The Making of an Arab- Islamic Community in the Nilotic, 1500-1850. Evanston. Northwestern University Press.1993:139.

1955, 34pp: together with Abd al-Mahmud Nur al-Daim, *al-Jaysh al-Mansur* (SLUK 3844); *Hizb al-man min sAṭā' wat al-zaman ... wa ba'd min al-dua al-mathur*, Cairo: Ahmād al-Badawī al-Sammānī, n.d., 15 pp, (SLUK 515644); Cairo *Dar al-ādāb al-arabi li'l tiba'a*, 1375/1956; Cairo: *M. Nahda* 1397/ (1977)⁹.

2-*Hizb al-Jalāl*.

3-*Hizb al-Jamāl*

4-*Hizb al-Kamāl*.

5- *al-Jawhar al-farid fi 'ilm al-whda wa 'l-tawhīd*.

Publ. as K. *al-hikam al-Musamma bi' l'-Jawhr al-farid fi 'ilm al-whda wa l'tawhīd*, Cairo: M. al-Misri 1955 262 pp (SLUK 3846); Cairo: *Dar al-tiba'a al-Muhammadiyya* 1389/ 1969.

6- *Khawass al-asma, fi baid khawass al-thulth al-thani min sir al-assrar*.

Partial comm. on author's *sir al-asrar*.

Publ: Cairo: M.al-itimad 1379/1959, 64 pp. (SLUK 3847).

7- *Kitāb an al-basmala*.

8- *Kitāb fi 'l-buruj al-ithnay ashar*. on astrology.

9 R.S.O'Fahy. Arabic Literature of Africa, Volume 1 Writings of Eastern. Volume 1 Writings of Eastern Sudanic Africa to c. 1900, the renowned historian . E.J. Birll, 1994- p-96.

9- *Kitāb al-hikam*; see *al-Jawhar al-farid fi ‘ilm al-wahda wa ’l-tawhīd*.

10- *Mukhtasr Salwat Aḥmad al-Tayyib*,

11- *Mukhtasr Ratib al-sa’da*. A precise of *ratib al-sa’da*:

for comm. See, Abd al-Mahmud Nur al-Daim, *Shahd al-ifada*¹⁰.

12- *al-Munajat*.

13- *Miftah al-qulub*.

14- *al-Nafas al-Rahmani fi ’l-tawr al-insani*.

Ms: In the possession of the Sammāniyya of Tabat (photocopy in Bergen).

Publ: as *al-hikam al-musamā’ bi l-nafas al-Rahmani fi ’l-tawr al-insani*, Cairo, M. al-Misri, 1955.

15- *Ratib al-Sa’ada*.

See Hasan (1975), 135 -36.

16 - R. fi ’l-kimiya,

17- R. fi ‘ilm al-kimiyya,

18- *Sir al-asrar fi dhikr al-salat l-nabi al-Mukhtar*.

19- *Sirr Sir al-asrar*,

10

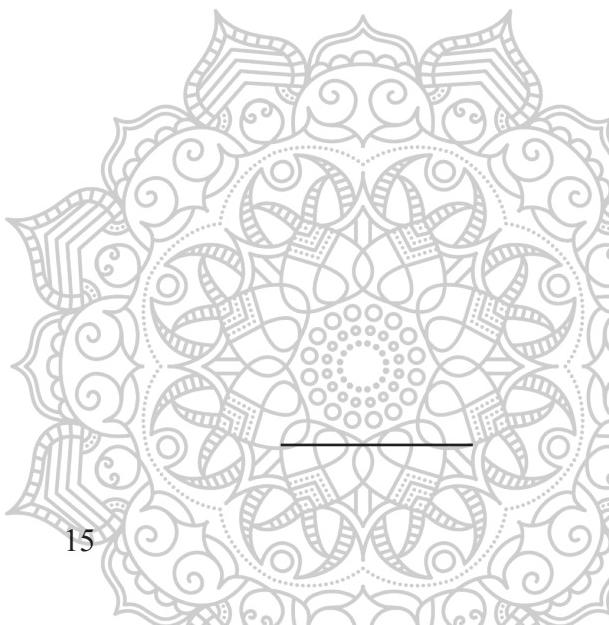
Ibid: 97.

Qarib Allāh, *tarīqa* Sammāniyya, 21¹¹.

He is the founder of the Sammāniyya Ṣūfī order in Sudan and in Africa. He passed away in 1824 and came to be buried at Um-Marrih north of Omdurman.

11

Ibid: p-97.





Aphorisms' title

1 - أَوْلُ الْمَقَامَاتِ فِي طَرِيقِ أَهْلِ اللَّهِ: التَّوْبَةُ إِلَهُ، وَالتَّزَامُ طَاعَتِهِ بِحُبِّ اللَّهِ،
وَالصَّابَرُ عَلَى مِرَادِ اللَّهِ، وَالْمُهَذِّبُ فِيمَا سِوَى اللَّهِ.

The first spiritual states in the people path of Allāh [Sūfīs] are repentance toward Allāh, commitment to obedience of Allāh through the fear of Allāh, patience on the Will of Allāh, and renunciation of everything other than Allāh.

2 - أَئِنَّهَا الْمِيَدُ الْجَاهِلُ بِإِقْبَالِكَ، حُطَّ بِالَّكَ يَنْظُرِ اللَّهُ إِلَيْكَ فِي جُمْلَةِ أَذْكَارِكَ،
تَكُنْ مِنْ أَهْلِ حَضْرَتِهِ فِي عُدُوكَ وَآصَالِكَ.

O *murīd*, who turning toward Allāh in ignorance. Be mindful of Allāh's glance at you in all of your recollections so that you will be among the people of His presence in your morning and evening.

3 - لَا يُخْرِجُكَ مِنْ شَهُودِ الْوَهْمِ وَالْخَيَالِ إِلَّا كَثْرَةً ذِكْرِ اللَّهِ بِالصَّدْقِ وَالاِنْتِهَالِ.

Nothing will draw you away of the witnesses of illusion and imagination, except the frequent remembrance of God with sincere and true supplication.

4- التَّوْحِيدُ ظَاهِرُهُ التَّنْزِيهُ عَمَّا لَا يَلِيقُ بِالذَّاتِ الْمَقْدَسَةِ الْعَلِيَّةِ، وَبِاطْنُهُ نَفِيٌّ
الْحُولُ وَالْقُوَّةُ مِنْكَ عَنْكَ بِالْكَلِيَّةِ.

The monotheistic is an inward complete negation of any strength and power from you over you, while its outward manifestation is the transcendence of everything that does not fit the sacred elevated Essence.

5- مِنَ الْمُحَالِ أَنْ يَفْتَحَ اللَّهُ لَكَ بَابَ شَهُودِ حُضُورِهِ وَأَنْتُ لَمْ تُظْهِرْ قَلْبَكَ
مِنْ جَنَابَةِ شَرِيكِهِ .

If you have not purified your heart of all remnants of Allāh's polytheism impurity, it is impossible opening to you the witness door of His presence.

6- لَا تَعْتَمِدْ عَلَى عَمَلٍ لَيْسَ لَكَ فِيهِ تَأثِيرٌ وَلَا تَفْعَلْ فَعْلًا حَتَّى تَشْهَدَ
فِيهِ الْقَادِرُ الْقَدِيرُ .

Never rely on a deed that you have no influence over it, and never perform a deed until you witness the Able the All Capable the All-Powerful on it.

7- إِذَا أَرَصَدَ الْحُقُوقُ وَحْدَةً فَعْلَهُ فِي فَوَادِكَ فَلَا تُبَالِ مَعَهَا وَإِنْ قَلَ عَمْلُكَ.

If the Truth [Allāh] has instilled the monotheism of His action in your heart, don't worry about it even though your deed is so little.

8- الاعتماد على عملك بك مثبت لتأثير قدرتك فيه، إن أردت أن تخرج عنه، أرج نفسك من اعتمادك عليه.

Your dependence on your deed is confirmation of the influence of your power over it; if you desired to get away from it, rest yourself on your reliance on it.

9- مِن علاماتِ شرِكَكَ بِهِ اعْتِمَادُكَ عَلَى عَمَلِكَ بِكَ فَإِنْ خَرَجْتَ عَنْهُ بِكُلِّيَّتِهِ جَاءَ قَلْبُكَ فِي حَبْرَوِيَّةٍ.

One of the signs of your polytheism is your dependence on your work; if you entirely release yourself of it, your heart will wander into the realm of His Might.

10- سَبَبُ الْهُمُومِ وَالْأَخْرَانِ الْاحْتِجَابُ عَنْ رَؤْيَاةِ الْمَلِكِ الدِّيَانِ، إِذَا رَأَيْتَهُ فَأَعِلًاً مُتَصْرِفًا فِي كُلِّ مَا يُرِيدُ فَقَدْ مَنَّ عَلَيْكَ بِأَوْلِ جَوَاهِرٍ مِنْ جَوَاهِرِ التَّوْحِيدِ.

The causes of the worries and sorrows is The King, The Recompensor's veiling vision, if you see Him acting in all of what He desires, then He favored you with first jewel of the Monotheism's jewels.

11- السُّلُوكُ عَلَى تَوْحِيدِ الْحَالِ طَرِيقُ الْمُقَرَّبَيْنَ لِلْأَبْرَارِ، فَمَنْ سَلَكَهُ عَلَى يَدِ خَيْرٍ عَارِفٍ بِاللَّهِ كَانَ مِنْ أَهْلِ حَضْرَةِ اللَّهِ.

The Traveling [Sulūk] upon the monotheism of spiritual state is the way of the nearest, not the Righteous, and whoever followed [the path] under a knowing expert of Allāh is one of the people of Allāh presence.

12- الْهِدَايَةُ فَضْلُهُ، وَالضَّلَالُ عَذْلُهُ، فَمَاذَا تَقُولُ يَا جَهُولُ؟، سَلَّمَ الْأَمْرَ إِلَيْهِ فِي أَحْكَامِهِ، تَشْرُبْ مِنْ رِحْيقِ إِعْلَامِهِ. وَفِي ذَلِكَ فَلِيَتَنافَسِ الْمُتَنَافِسُونَ.

What are you saying, O ignorant? The misguidance is His justice, and the guidance is His favor. Give Him the matter so He can rule so you can sip from the nectar of what He is giving, and for this, let competitors compete.

13- إِذَا أَخْرَجَكَ مِنْ شِرَكَكِ بِهِ فِي وُحْدَةِ الْأَفْعَالِ، أَدْخِلْكَ بَحْرَ التَّسْلِيمِ وَأَسْقِاكَ كَأسًا مِنْ الْوَصَالِ.

If He took you from polytheism with Him in the oneness of actions, He brought you into the sea of surrender and made you sip from a cup of union (*al-wiṣāl*).

14- إِنْ أَرَدْتَ أَنْ تُخْطِي بِطِيبِ وَصَالِهِ أَرْبَعَ تَفْسِكَ مِنْ شَهُودٍ فِيْ غَيْرِهِ تَكُنْ مُخْلِصًا بِهِ لَهُ، لَا بِكَ لَهُ.

If you wished to obtain His Union's purity, rest yourself [your heart] which is your heart, from witnessing an act of other than Him, where to be a true sincere by Him to Him, not by you to Him.

15- توحيد الأفعال لا يثبت في سكره إلا كُمل الرجال، إذا حصل لك فيه الفناء عن الأنام ، كُن رجلاً جاماً تابعاً لشرع من ظلة الغمام.

Only perfect men can manage to maintain their composure while being intoxicated by monotheism of acts. If you experienced annihilation from the creation while on it be a comprehensive man, who upholds the law of whom the clouds had covered.

16- المعرفة بالله من الله أن تشهد الله كأنك تراه.

The Gnosis of Allāh from Allāh, is to witness Allāh as though you were seeing

Him, if you were not seeing Him, know that He is seeing you.

17- لا تأخذ عطاءً من يدِ مِنْ أَيْدِي الْعَبادِ حَتَّى تَشَهِّدَ يَدَ اللَّهِ فِي الْمَنْعِ
وَالإِمْدادِ.

Don't take anything from the creations' hands until you witness the hand of God in preventing and supplying.

18- كُلُّ شَيْءٍ بِيَدِ اللَّهِ وَالْخَيْرُ وَالشُّرُّ مُرْسَلٌ مِنْ اللَّهِ مِنْ مَمْنُونٍ يَتَحَقَّقُ بِشَهَادَةِ
ذَلِكَ عَنِ اللَّهِ كَانَ مُبَعِّداً مَطْرُوداً مِنْ حُضْرَةِ اللَّهِ.

Everything is in the hands of God and good and evil are sent by God, whoever is not realized by witnesses of this from God is cursed and expelled from the presence of God.

19- مَنْ خَافَ مِنْ حَيْوَانٍ وَمُمْ يَشَهِّدُ اللَّهُ فِيهِ فَقَدْ أَثْبَتَ لَهُ التَّأْثِيرَ وَصَارَ مُشْرِكًا شَرِكًا حَقِيقِيًّا بِوَحْدَةِ أَفْعَالِ الْعُلِيِّ الْكَبِيرِ.

Whoever is terrified of an animal but has never seen Allāh on it has shown the influence over him, and turned a polytheist with hidden polytheism by the Exalted The Greatest's Unity of Action.

20- تَوْحِيدُ الْأَفْعَالِ صُعبٌ عَلَى النُّفُوسِ، لِأَنَّ الْإِنْسَانَ لَا يَزَالُ يَرِيُ الْفَعْلَ مِنْ الْمَسْوُسِ مِنْ وَحْدَ اللَّهِ فِي فَعْلِهِ وَجَدَ كُلَّ فَخَارٍ فِي دِينِهِ.

Because the man still believes that the act originates from the sensible, Unity of the Acts is extremely difficult for the selves. Whoever acknowledges the monotheism of Allāh in His acts gains all pride in his faith.

21- الْعِلْمُ النَّافِعُ مَا حَالَ بَيْنَكَ وَبَيْنَ الْأَغْيَارِ، وَأَشْهَدَكَ بِهِ لَا إِلَهَ إِلَّا جَمَالُ الْعَزِيزِ الْجَبَارِ.

The beneficial knowledge isolates you from all others but Allāh; it achieves this not through what you do but rather by allowing you to witness the beauty of the Compeller, the All-Mighty.

22- لَا تَخْرُجْ مِنْ شَهُودِ صَنْفَاتِ الْمَعْانِي بِكَ إِلَّا بَعْدَ أَنْ يَغْنِيَكَ بِهِ عَنْ حَيَاكَ.

Until He entirely annihilates you, you won't be able to escape from experiencing the aspects of your meanings

23- لا يُعرف حقيقة مظاهر صفاتِه في الأكوان، إلا منْ كانَ الحقُّ لِهِ السَّمْعُ والبصرُ واللسان.

None shall ever know the reality of manifestations of His attributes in the creatures, except the one who the Truth [Allāh] to him was the hearing, seeing and tongue.

24- مَنْ أَشَهَدَكَ إِيَّاكَ بِكَ فَقَدْ أَذْلَّكَ، وَمَا إِذَا أَشَهَدَكَ إِيَّاكَ بِهِ فَقَدْ عَظَمْكَ.

Whenever makes you a witness to yourself on your own, He lowers you; yet, whenever makes you a witness to yourself by means of Him, He honoured you.

25- إِذَا افْنَاكَ فِي صَفَاتِهِ الْقَائِمَةِ بِهِ صَرْفَكَ فِي مُخْلوقَاتِهِ بِقُدرَةِ ذَاتِهِ.

If He had annihilated you in His Self-subsistence attributes, He would have then provided you the disposal over His creations by the power of His Essence.

26- تَارَةً يَظْهُرُ عَلَيْكَ شَمْوَسَ صَفَاتِهِ فَتَكُونَ قَادِرًا بِاللَّهِ وَتَارَةً يَجْحِبُ ذَلِكَ عَنْكَ فَتَقُولُ مَا شَاءَ اللَّهُ.

Sometimes the suns of His attributes upon you reveal, so turned able by the ability of Allāh, and sometimes He veiled that from you, and you say God Has willed.

27- لَا يَخْلُغُ عَلَيْكَ صَفَةٌ مِنْ صَفَاتِ قَدْمِهِ إِلَّا يُرِيحَ بَاطِنَكَ جَمِلَةً مِنْ مَنَازِعِهِ.

He didn't grant you an attribute of His eternal attributes but only He rests your inner from His argument

28- إِنْ كُنْتَ عَارِفًا بِهِ أَشْهِدُكَ مَوْتَكَ لِكَمَالِ حَيَاةِ وَإِنْ كُنْتَ عَارِفًا
بَكَ عَطَّى ذَلِكَ عَنْكَ.

He bears you witness your death for the perfection of His life if you were knower of Him, and He would have covered that unto you if you were knower by you.

29- مِنْ الشَّرِكِ الْمُبَعِّدِ لَكَ عَنِ الْمَعْرَاجِ وَالْحَضُورِ، وَقُوفُكَ بَيْنَ يَدِي الْمَلِكِ
الْقَدُوسِ فِي الصَّلَاةِ وَقَبْلَكَ مُشَرِّكٌ مَعَ قَدْسِهِ، وَمَعْرُضٌ عَنْ وِجْهِهِ، جَائِلٌ
فِيمَا سَوَاهُ.

Out of the expelled kind of polytheism of your ascending and presence is your standing in the prayer between the hands of the King, the All Perfect while your heart has taken a partner with His sanctity, and drawn away of His Face roaming on other than Him.

30- الْحَقِيقَةُ مُشَهِّدًا أَنَّ اللَّهَ وَاحِدٌ فِي فَعْلِهِ، وَالشَّرِيعَةُ مُشَبِّهَةً لِأَفْعَالِ خَلْقِهِ
بَكْثِيرٍ قَوْلِهِ، فَمَنْ اعْتَقَدَ فَاعِلًا غَيْرَ اللَّهِ فَشَرِكُهُ جَلِيلٌ، وَمَنْ كَانَ مُسْتَنِدًا لِخَلْقِهِ مَعْ
اعْتِمَادِهِ عَلَيْهِ فَشَرِكُهُ خَفِيٌّ، فَمَنْ عَابَ عَنِ الْأَثَارِ بِشَهُودِ الْمُؤْثِرِ فَصَاحِبُ حَقِيقَةٍ
فَقَطْ، وَمَنْ شَاهَدَ الْأَثَارَ وَلَمْ تَحْجُبْهُ عَنْ رَؤْيَاةِ الْمُؤْثِرِ فَصَاحِبُ حَقِيقَةٍ وَشَرِيعَةٍ.

The *Shari'a* affirms the acts of His creation while the Reality demonstrates that Allāh is one. Anyone who believes in a doer other than Allāh is practicing open polytheism, and anyone who relies on His creation while also relying on Him is practicing hidden polytheism. And whoever does not see the doer while seeing the created actions is among the men of Truth, whereas whoever does see the Doer while never veiled to view the created things is among the adherents of *Haqīqa* and *Shari'a*.

31- إِنْ أَرْدَتَ الشَّرِبَ مِنْ بَحْرِ الْحَقِيقَةِ وَلَكَ شَيْعٌ مَذَاقُهُ كَامِلٌ وَنُورٌ هَاطِلٌ وَقَلْبُهُ عَمَّا يُسَاوِي الرَّحْمَنُ غَافِلٌ فَلَا تَكُرْهُ مَا يُؤَدِّبُكَ بِهِ فَإِنَّهُ يَرِيدُ بِكَ الْأَدْبَرَ مَعَ رِبِّهِ.

If you want to drink from the sea of Reality and you have a perfect tasted guide whose light shines with is heedless on other than the Compassionate, don't be offended by the way he disciplines you because he desires you to behave properly towards his Lord.

32- آيَاتَانِ يَطْهِرُانِ قَلْبَ الْمُؤْمِنِ الْمُعْتَبِرِ مِنِ الشَّرِكِ الْأَعْمَسِ آيَةُ الْإِمَاسَكِ وَآيَةُ الْمَسِّ وَهِيَ: ﴿مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكٌ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلٌ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ¹²﴾، ﴿وَإِنْ يُمْسِكَ اللَّهُ بِضَرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَ لِفَضْلِهِ يُصَابُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ¹³﴾.

Two verses from the Quran, the verse of withholding (*al-Emassak*) and the verse of touching, purify the heart of the believer who has paid attention to the warning of hidden polytheism, [*al-Mas*], [Whatever grace God opens up to man, none can withhold it; and whatever He withholds, none can henceforth release: for He alone is almighty, truly wise]. [And [know that] if God should touch thee with misfortune, there is none who could remove it save Him; and if He intends good for thee, there is none who could turn away His bounty: He causes it to alight upon whomsoever He wills of His servants. And He alone is truly forgiving, truly a dispenser of grace].

1/ فاطر: الآية: 2:

12

2/ يونس: الآية: 107:

13

33- معرفة توحيد الظاهر تقوية لتوحيد الباطن إن سليم صاحبه من دائنه الكامن، ونظر الله تعالى وحده في المتحرك والساكن.

The recognition of the outwardly monotheism is strengthen to inwardly monotheism, if its owner being sound safe of the potential disease, while seeing Allāh a lone behind the motion and stillness.

34- ما أحبَّ رجُلٌ أَنْ يُعرَفَ بِإِظْهَارِ الْكَرَامَاتِ إِلَيْهِ وَانْقِيَادِ الْخَلَائِقِ عَلَيْهِ إِلَّا دَهَبَ دِينُهُ وَفَسَدَ فِي مَوْلَاهُ يَقِينَهُ أَدْفَنَ نَفْسَكَ فِي التَّرَابِ وَأَذْكُرَهُ امْتَشَالًا وَحْبًاً وَبَنْيَةً لِلْأَسْبَابِ تَنَلُّ مَوَاهِبَ الْوَهَابِ.

A man didn't like being acknowledged when miracles happened to him, and the creations submitted to him, but only his faith is gone, and his certainty in his *Mawlā* [Allāh] has been corrupted. Bury yourself in the dust, and act in accordance with the command, love, and good intended reasons, and to Him remember, there you gain the gifts from Him [the Bestower].

35- الرِّيَاءُ مَانِعٌ قَوِيٌّ عَنْ حُضْرَةِ وَحْدَةِ الْمَوْلَى لِأَنَّهُ تَعَالَى أَغْنَى الشَّرَكَاءَ، وَهُوَ عَنْ ثَلَاثَةِ أَشْيَاءِ رِيَاءٍ فِي الْأَقْوَالِ وَرِيَاءٌ فِي الْأَفْعَالِ وَرِيَاءٌ فِي الْأَحْوَالِ عَنْدَ ظُهُورِهَا وَالْخَفْيِ مِنْهَا.

Hypocrisy [*Riyā*] is strong deterrent of the Unity Presence of *al-Mawlā* [Allāh], for He is ta‘ālā is the most freest from need of the partners. And its origin is of three things: *Riyā* in sayings, *Riyā* in deeds, and *Riyā* in spiritual states [*ahwāl*], in both its outward and its hidden aspects

36- كنْ لِهِ عَبْدًا فِي الْمَرَادِ وَلَا تكُنْ لَهُ عَبْدًا صَاحِبَ عَنَادٍ يَمْدُكَ بِأَسْرَارِ رِبْوَيْتِهِ بَيْنَ الْعَبَادِ، إِنْ لَمْ تَرْضَ بِفَعْلِهِ بَكَ فَأَنْتَ عَبْدٌ لِنَفْسِكَ وَهُوَ أَكَّ وَدِنِيَاكَ وَشَيْطَانَكَ.

Be a servant to Allāh in what He willed, and don't be a stubborn person. If you were, He would support you with His lordship's secrets among the creatures. If, however, you were not satisfied with His action toward you, then you would be a slave to your desires, the devil, your ego, and the worldly matters.

37- إِنْ أَرَدْتَ أَنْ تَكُونَ مِنَ الْمُغَرِّبِينَ أَهْلَ السَّبَاقِ لَا تَرَ لِوْجُودِكَ أَثْرًا، وَلَا لِذَاتِكَ رَفْعَةً، وَلَا لِنَفْسِكَ عَمَلاً مِنْكَ إِلَيْهِ يُسَاقُ.

If you want to be among the most nearby and forerunners, don't see for you being neither any effect, nor an elevated place neither for your own essence, nor from your ownself to him a deed that is to be presented.

38- وَصُولُكَ إِلَى اللَّهِ وَصُولُكَ إِلَى عِلْمِ الْعَظَمَةِ وَالْجَلَالِ وَاتِّصالُكَ بِشَهُودِ وَحْدَةِ ذَاتِهِ وَصَفَاتِهِ وَأَسْمَائِهِ بِوَحْدَةِ الْأَفْعَالِ.

Your reaching to Allāh entails ascending to the science of Mighty and Majesty, as well as your connection to His Essence, Qualities and Names, with the unity of actions.

39- مَنْ وَحَدَ اللَّهَ بِشَهُودٍ مَظَاهِرِ الْأَسْمَاءِ وَجَالَ فَكْرُهُ فِي قَدِيمِ الْمَعْنَى فَقَدْ سَما.

Whoever acknowledges the oneness of Allāh, by taking in the manifestations of the Names, and letting his thoughts wander over the eternal realm of meaning is raised to the highest.

40- إِنْ أَوْصَلَكَ الْمَنَانُ إِلَى أَعْظَمِ مَكَانٍ أَشْهَدَكَ لَا أَنْتَ وَلَا إِلَّا كُوَانٌ،
كَانَ اللَّهُ وَلَا شَيْءٌ مَعَهُ وَهُوَ الْآنَ عَلَى مَا عَلَيْهِ كَانٌ.

If The Bestower of favors (Al-Mannān) raised you to the exalted rank, make you witness that neither you nor the creatures were there. Allāh was and there was nothing with Him, and He is now as He was.

41- إِذَا أَرَدْتَ بِإِرَادَتِهِ أَلَا تَكُونَ مُشَرِّكًا بِوَحْدَةِ دَاتِهِ لَا تَدْعُ أوصَافَهُ الْمُخْتَصَّةَ بِهِ وَهِيَ الْوُجُودُ وَلَوْازِمُهُ.

If you desire by His Will to be freed from polytheism by the Unity of His Essence, do not claim the attributes that belong to Him, which are His Existence and its requirements.

42- الْوُجُودُ كُلُّهُ ظُلْمَةٌ وَإِنَّمَا أَنَارَهُ تَجْلِي الْحَقِّ فِيهِ، فَمَنْ رَأَى الْوُجُودَ وَلَمْ يَشْهَدْ وَحْدَةَ وُجُودِهِ فَقُدِّمَ أَشْرِكَ بِهِ.

The existence is entirely dark, only enlightened by the manifestation of the Truth therein, and whoever witnessed the Being, but did not see the Oneness of His existence associated partner with Him.

43- مَا حَجَبَكَ عَنِ الْحَقِّ تَعَالَى إِلَّا شَدَّةَ قُهْرِهِ لَكَ وَقُرْبِهِ مِنْكَ، إِنْ أَشْهَدَكَ قُرْبَ دَائِتِهِ مِنْكَ أَوْجَبَ لَكَ الْفَنَاءَ فِي دَائِتِهِ عَنْكَ.

Never veiled you from the Truth [Allāh] only the force of His Might over you, and His nearness from you, that if He Has made you witness the closeness of His Essence from you, upon you did He necessitate the annihilation in His Essence of you.

44- أَنْتَ مَعْ الْوُجُودِ مَا دُمْتَ تَشْهِدُ لَكَ مَعَهُ وَجُودًا، فَإِنْ اصْطَفَاكَ وَهَنَّاكَ جَدَبَكَ وَأَذْنَاكَ وَعَيْنَكَ عَنْ إِيَّاكَ.

You are with the being as long as you witness a being for you with Him, if He elected you, to you Has honored, He attracted and drew you near, while He made you absent of yourself.

45- إِنْ كُنْتَ عَارِفًا بِذَاتِهِ أَشْهَدَكَ عَدَمَكَ لِوُجُودِهِ، وَإِنْ كُنْتَ جَاهِلًا بِوُجُودِهِ أَشْهَدَكَ وَجُودَكَ لِعَدَمِهِ.

As long as you are aware of His Essence, He witnessed you your nothingness to His Existence, and as long as you were ignorant of His Existence, He made you witness to His nothingness being.

46- الْكَرَامَةُ الْعُلِيَا أَنْ تَغْيِيبَ عَنْ نَفْسِكَ وَالْأَكْوَانَ بِشَهُودِ اللَّهِ رَبِّيَا بِرَزْتُ الْكَرَامَةُ وَأَنْتَ لَمْ تَرَ الْحَقَّ أَمَامَهَا.

The greatest miracle is to be absent from oneself and the creations, with Allāh as your witness; maybe the miracle has already occurred while you see the Truth there in its occurrence.

47 - المؤمن ينظر بنور الله في الملائكة، والعارف ينظر به إليه في حقائق الألهوت.

The believer sees with light of Allāh in the Heavenly Realm, whereas the Gnostic sees by Him to Him in the realities of the Realm of Absolute Unity.

48 - إِذَا دَخَلَ قَبْلَكَ سُلْطَانُ الْأَحْدِيَّةِ غَيْتَ عَنِ الْأَنْيَةِ، إِنَّ الْمَلَوَكَ إِذَا دَخَلُوا قَرِيبَةً أَفْسَدُوهَا بِالْقَهْرِيَّةِ.

If your heart penetrated the power of Oneness, you turn absent of yourself, verily, when kings enter a village, they ruin, and inevitably prevail over it.

49 - سُبْحَانَ مَنْ حَجَبَ مَنْ شَاءَ عَنْ جَمَالِ صِفَاتِهِ، وَتَجَلى لِمَنْ شَاءَ بِكَمَالِ دَاتِهِ .

Glory to Him Who has veiled whoever from the beauty of His qualities and manifested to whomever with the perfection of His Essence.

50 - إِنْ جَعَلَكَ مِنَ الْمَقْرَبِينَ لَا يُعْفِلُكَ عَنْ وُحْدَتِهِ، وَإِنْ جَعَلَكَ مِنَ الْأَبْرَارِ حَجَبَكَ عَنْهُ بِكَ لَا يَبْهِ.

If He made you among the nearest, He didn't make you heedless of His Unity, and if He made you among the righteous, He veiled you of Him by you, and not by Him.

51- العَارِفُ بِاللَّهِ مَنْ يَشْهُدُ الْحَقَّ فِي كُلِّ شَيْءٍ يَرَاهُ، وَالْعَارِفُ بِنَفْسِهِ اللَّهُ مَنْ اسْتَدَلَّ عَلَيْهِ بِمَا سِوَاهُ.

The Gnostic by Allāh is the one who witnesses the Truth in everything that is seen. While the knower by himself to Allāh is who inferred unto Him with other than Him.

52- الْفِكْرُ فِكْرَتَانِ فِكْرَةٌ تَسْتَدِلُّ إِلَيْهَا عَلَى حَالِقِ الْأَكْوَانِ وَفِكْرَةٌ تَشْهِدُكَ مَقَامَ الْإِحْسَانِ.

The contemplation (*al-fikra*) is of two kinds: one in which you infer with the Creator of the creations, and the other in which you reflect on how you came to witness the spiritual status [*maqām*] of *Ihsān*.

53- الْحُبُّ حُبُّ مَنْشُؤِهِ التَّصْدِيقُ وَالإِيمَانُ وَحُبُّ مَنْشُؤِهِ شَهُودُ الْمُنْعِمِ بِالْعَيْانِ.

The love is of two kinds: one that originates from believing and having faith, and one that originates from seeing and witnessing the Sustainer [Allāh].

54- الْحَالُ مَعْنَى يَرَدُ عَلَى الْقُلُوبِ، وَالتَّجَلِّي مَا يَكْشِفُ اللَّهُ بِهِ لَكَ عَنْ أَنْوَارِ الْغُيُوبِ.

The spiritual state [*ḥāl*] is a meaning that descends upon the hearts, and the manifestation [*tajallī*] is what Allāh discloses by it to you the lights of the unseen.

55 - عَجِباً مَنْكَ يَا ذَا الْقُدْرَةِ وَالْاعْتِزَازِ تَارَةً تَقُولُ الْحَقِيقَةَ وَتَارَةً تَقُولُ
الْمَحَازَ، فِي ذَلِكَ حِكْمَةٌ مُخْفِيَّةٌ عِلْمُهَا عَازٌ، مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمَنْ اللَّهُ
حَقِيقَةٌ مَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمَنْ تَفْسِيكَ مَحَازٌ.

How wonderful O You the Most Mighty and Proud; sometimes You speak of Reality, and sometimes You speak of Metaphor, and in that a hidden wisdom, how precious it is, that whatever good happens to you, is actually from Allāh, and whatever evil happens to you, is metaphorically from your (own) soul.

56 - سُبْحَانَ مَنْ جَعَلَ خَلْقَهُ حِجَابًا لِحُضُورِ مَلْكَةِ قُدْسِهِ، فَمَنْ فَنِيَ عَنْ
أَفْعَالِهِمْ وَصَلَّى لِحُضُورِ وَحْدَةِ فَعْلِهِ، وَمَنْ فَنِيَ عَنْ أَسْمَائِهِمْ وَصَلَّى لِحُضُورِ وَحْدَةِ
اسْمَائِهِ، وَمَنْ فَنِيَ عَنْ صَفَاتِهِمْ وَصَلَّى لِحُضُورِ وَحْدَةِ صَفَاتِهِ، وَمَنْ فَنِيَ عَنْ
ذَوَاهِمْ وَصَلَّى لِحُضُورِ وَحْدَةِ ذَاتِهِ.

Glory to Him Who makes a veil to the sacred kingdom of His presence out of His creation. And whosoever annihilated their actions attained at the Unity of His actions. And whoever annihilated their names reached in the Unity of His Names. And whoever annihilated their attributes attained at the unity of His attributes. And whoever annihilated themselves achieved His Unity of Essence's presence

57- لا يُحظى بأعلى الدرجات إلا من يسمع بسم الشاهد ويُصر
التأثير من عين الذات يُصر الواحد. الأفعال ظاهرها لذات الحيوان
وباطنها لذات الملك الديان، التأثير إنما هو مجاز للصفات وحقيقة لذات
الموصوفة بالصفات.

Only those who hear with *al-Shahid's* (Allāh) hearing, and see the effect of the Essence (*A-Dhāt*) by sight of the One and Sole (Allāh) will gain the highest of rankings. The actions were externally assigned to the human essence and internally to The King The Recompensor (*Al-Dayyān*). The effect is merely a metaphor for the traits and the actuality of the Essence that is defined by the attributes.

58- السَّمَاعُ فِي مُشارِبِ الْقَوْمِ عَلَى طَرِيقِ وَحْقِيقَتِهِ أَنْ تَسْمَعَ مِنْ الْحَقِّ.

In *Sūfī* pathways the audition is in a variety of ways, but in actuality, is to hear from the Truth.

59- إِذَا أَرَادَ اللَّهُ أَنْ يُطْلِعَكَ عَلَى وِلِيٍّ مِنْ أَوْلَائِهِ، طَوَى عَنْكَ وُجُودَ
بَشَرِيَّتِهِ، وَأَشْهَدَكَ سِرَّ حُصُونِيهِ.

When Allāh desires to make known to you one of His *awlīyā*, He will roll up his humanity, and reveal the secret of his particular distinction.

60- إِذَا أَرَادَ أَنْ يَخْفِي عَنْكَ نَفْسَهُ حَجْبَكَ عَنْ أَهْلِ حَضْرَتِهِ وَعَرَفَكَ
بِأَهْلِ غَفْلَتِهِ، وَهَذَا مِنْ عَلَامَاتِ مَقْتَهِ.

One of His wrath's signs when He desires to conceal Himself from you, He veiled you from the people of His presence, and recognized you to the ones of His heedlessness.



Intimate Discourse (*Munājāt*)

Shaykh Aḥmad al-Tayyib Ibn al-Bashīr came up with eight supplications towards the conclusion of his book The All-Merciful Breath in the Human Form, and he has written about them: “I had come up with the supplications *al-Munājāt* that included both the external and internal aspects of various issues, as well as their dignified and hidden meanings. Because of their grandeur and plenty of favors, whoever reads them in the late hours of the night tastes their sweetness and makes progress toward the good. I called them by the name “*al-Uluhiyyat*” eight times upon the number the letters “*haa*” So, by His Might, I say, the living of the hearts, the ease of the soul, and the removal of the trials upon them, seeking His aid [*madad*]”.

1- إِلَهِي كَيْفَ تُخْفِي وَأَنْتَ الْمَعِينُ لَنَا فِي الْبَاطِنِ وَالظَّاهِرِ ، أَمْ كَيْفَ تَغْيِيبُ
وَأَنْتَ قَرِيبٌ مِّنَ إِلَيْنَا نَاظِرٌ

My Lord, how do You hiding Yourself from us while yet being our external and internal helper? How do You go unseen while still being close enough for us to see You?

2- إِلَهِي أَعْنَا عَلَى فِعْلِ مَا تُحِبُّ وَتَرْضَى، فَإِنْ فَعَلْتَ بِنَا خِلَافَ مَا تَرْضَى،
فَرَضَّنَا بِالقَضَاءِ

My Lord helps me to do of what You love and please,
and if You did on us other than what You did not
please, make us be please to the fate.

3- إِلَهِي الْهِمَمُ السَّوَابِقُ، لَا تُخْرِقُ أَسْوَارَ الْقَدَرِ السَّاِبِقِ، فَكَيْفَ يُفَيِّدُنَا فِي
ذَلِكَ، تَدْبِيرُ الْاِلْحَاقِ

My Lord, the preceding intentions cannot pierce the
walls of predestined Decrees, the self-directing of the
later, how benefiting us on that.

4- إِلَهِي، مَتَى بَعَدَتْ إِرَادَتَكَ عَنَّا حَتَّى نَشَاءَ مَعَكَ، وَمَتَى غَابَتْ قُدْرَةُ
ذَاتِكَ عَنَّا، حَتَّى نَسْتَدِلَ بِصُنْعِهَا عَلَيْكَ

My Lord, when did Your Will become remote from
us until we made our Will with You, and when did the
power of Your Essence become distant from us until
we sought proof by making it on You?

5- إِلَهِي لَا جَاهِلٌ لِكَ إِلَّا مَنْ أَجْهَلْتَهُ، وَلَا عَارِفٌ لِكَ إِلَّا مِنْ عَرَفَتَهُ، الْأَمْرُ
إِلَيْكَ، وَالْقُلُوبُ بَيْنَ يَدَيْكَ، حَقِيقِي بِأَوْصَافِ قِنَاتِكَ لَدُدِيكَ

No one is ignorant of You except for the individual
who You make ignorant, and no one is knowledgeable
of You except for the individual who You make
knowledgeable. My lord, the matter is in Your hands,
and the heart is in Your hands. You gave me the gift
of being actualized with my attributes.

6- إِلَهِي أَخْفِيَتْ ذَاتِكَ فَلَيْسَ تُرَى، وَأَظْهَرَتْ صِفَاتِكَ فِي الْوَرَى، وَقُلْتَ
الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى، سُبْحَانَكَ أَيْنَ كُنْتَ قَبْلَ ذَاهِبِي

My Lord, You conceal Yourself, It can't be seen, You made Your qualities visible in the creation, and You declared that the Most Merciful [who is] above the Throne established, glory be to You where You were prior to that.

7- إِلَهِي نَعْسِي تَسَوَّقُ لِوَصْفِ ذَاتِكَ وَهِيَ جَاهِلَةٌ بِوَصْفِهَا هِيَ، فَمَمَّا
تُشْرِقُ لَكَ، سُبْحَانَكَ لَفَدَ تَرَهُتَ عَنِ الشَّيْءِ وَالْحَمْلِ وَالنَّظَرِ، ذَاتًا وَصِفَاتًا
وَأَعْوَالًا، وَأَنْتَمْ كُمْ حَبِير

My lord, myself longing for characteristic of Your Essence, yet it is ignorant by its own characteristics, when did it to You shine, glory be to You, You have transcendent of the similitude, likeness, and peer, neither of essence, attributes, and acts, yet You are with them acquainted.

8- إِلَهِي عَلِمْنَا مِنْ لَدُنْكَ، وَلَا تُشَهِّدْنَا ذَلِكَ إِلَّا بِكَ عَنْكَ

My Lord, taught us from You, and do not witness us that, except by You of You.

وَالْحَمْدُ لِلَّهِ أَوْلًا وَآخِرًا

The book of aphorisms to Shaykh Ahmad al-Ṭayyib al-Bashīr was composed in the tradition of the great Ṣūfī Ibn Aṭā’ Allāh al-Sakandri, with a difference in performance, style, and direction. The most notable thing about the aphorisms of al-Ṭayyib is that they constructed a link between al-Ghazali and Ibn Arabi, whereas those of Ibn Aṭā’ Allāh are Ghazalīyyan"

Dr. Abd al-Qadir Mahmud

"Shaykh Ahmad al-Tayyib was the only Ṣūfī to write on the philosophy of ḥaqqawwuf, despite the fact that quotations predominate in his writings to the point where it appears as if it is mukhtarat".

Dr. Muhammad Said al-Qadal

"Al-ḥikam al-Tayyibiyya book has demonstrated the originality of the scientific contribution that was strongly supported in the Ṣūfī spirit's innermost realms, as well as what brings to light the Gnosis issues that are known to adherents of Logical Positivism with the Ṣūfī philosophy or the philosophical demission in Ṣūfism"

Dr. Abd al-Jabbar al-Mubarak

"Whoever practices sincerity for Allāh for forty mornings, the springs of wisdom would spring forth from his heart to his tongue. And among those sincere scholars who attest to the meaning of the hadith is the Gnostic Shaykh Ahmad al-Ṭayyib al-Bashīr, who has promoted sixty aphorisms from his heart, which are strikingly similar to those of Shaykh Ahmad b. Aṭā’ Allāh al-Sakandari. In addition to, eight other divine supplications also resemble those of Ibn Aṭā’ Allāh"

Dr. A’sim Ibrahim al-Shadhili al-Dirqawi

The book covered a range of subjects, including those related to Shari’ah, ḥaqqawwuf, and ḥaqiqah, were discussed in a straightforward and highly enlightening manner, demonstrating Shaykh Ahmad al-Ṭayyib al-Bashīr as a knowledgeable scholar and Gnostic, and portraying him as a person with extensive understanding of the Islamic heritage textual tradition, particularly in its Ṣūfī demission"

The translator